



HAJJ PRAYER- BOOK

Sahibzada

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M.A., Ph D. (Pb.), Ph.D. (Cantab.)

SPENZER PUBLISHERS
SHAH ALAM MARKET
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By

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THE RITUALS OF HAJJ

THE Hajj (: pilgrimage) is a definite obligation and is one of the five pillars of Islām. Every free and sane Muslim of either sex has to perform the Hajj at least once in the course of his life, provided he can afford to do so,¹ i.e., provided he is able to meet the expenses of the journey and make provision for himself and for his family at home. A woman who has not a husband or a close relative (Dhu Maḥram) to escort her is exempt from this obligation.

Being regulated by the lunar system, the Hajj runs in time through all the seasons of the year. Pilgrims begin to pour in from the first week of Shawwāl till the 6th of Dhu 'l-Hijja. The number of the pilgrims particularly swells when it is expected that the principal day of the Hajj (i.e., the 9th of Dhu 'l-Hijja) would fall on a Friday, which Hajj is named Hajj Akbar.

The law recommends the pilgrim on reaching the holy territory by any of the Mawāqit (: stations of assembly) to assume the Ihrām (: state of consecration)² and say a two rak'at prayer reciting the Sura al-kāfirun³ in the first rak'at and the Sura al-Ikhlās⁴ in the other. Thereafter the pilgrim is required to pronounce the Talbiya (i.e., لبيك اللهم لبيك) several times—rather almost continuously.

The Mawāqit are (1) Dhu'l-Hulaifa (also called Bi'r 'Ali) a place about 240 miles in the north of Mecca, for the

1. Q., iii. 97.

2. Ihram consists of two simple, white, unsewn sheets (not of silk), one called izar folded round the loins and hanging down to a little above the ankles; and the other rida' thrown over the neck and shoulders leaving the right arm free. Sandals (: Na'l), or such footwears are to be used which leave the ankle-bones bare. While in Ihram the pilgrim neither shaves, nor trims or pares his nails, nor washes (except the Wudu' the ceremonial ablution). Licentiousness of language, sexual intercourse, wickedness or vice, quarrels, angry conversations, acts of violence, game or hunting all are prohibited.

3. Q., cix.

4. Q., cxii.

the boundary of the Harem are passed. The dusk falls and torches are lit. Here the Maghrib- and 'Ishā'-prayers are combined together, and the night is spent.

On the 10th (called Yawm al-Nahr), before sunrise, wuquf (*i.e.*, standing) is again held at the Mosque. After the Fajr-prayer, the pilgrim moves to Minā, where, generally in the forenoon, pronouncing the takbir he pelts seven pebbles—one after the other—at one of the three Jamra's, called Jamrat al-'aqba. These pebbles have generally to be collected from Muzdalifa.

Here the pilgrim would find thousands of sheep, goats and camels ready for sacrifice. Only people of high rank slaughter camels. Though no particular place is specially prescribed by law for sacrifice here, yet a rock at the west end of the valley near the 'Aqba is preferably used for this purpose. It is usual that after the sacrifice the pilgrim has his head shaven or hair cut, and in this rite he sits facing the Qibla and his hair on the right shaven or cut first. Here the Ḥajj ends and the Ihrām is relinquished.

Pilgrims throw seven pebbles on the 10th—first at the eastern Jamra (called Jamra Ūlā or Ṣughrā), then at the middle (called Wustā) and finally at the western (called Jamrat al-'aqba or aqsā), pronouncing takbir while stoning.

The pilgrim returns to Mecca the same day to perform a seven-fold Ṭawāf al-Ifāda in his new garments. He also says a two rak'at prayer after it.

The 11th to the 13th (: the Tashriq days) are again spent at Minā. The pilgrim casts seven pebbles at each of the three Jamra's, (usually after Zuhr) and pronounces the takbir at each pelting. Finally the pilgrim goes to Tan'im to assume the Ihrām and to perform the Farewell circuit of the Ka'ba.

Pilgrim's Prayer-Book

In the name of Allāh the Beneficent, the Merciful

PRAYERS FOR THE PILGRIM

When a pilgrim should find the dwellings of the holy city of Mecca visible to him, he may recite :

"O Allāh, make these my place of rest and grant me therein lawful (*halal*) provisions."

Prayer (to be recited) on entering the holy city of Mecca :

"O Allāh, this *harem* (: secure asylum) is Thy *harem*, and this city is Thy city. The peace (here) is Thy peace. The (real) servant is Thy servant.

"I have come unto Thee from a distant land (carrying with me to be pardoned) a large number of sins and misdeeds. As an afflicted person seeking Thy assistance, dreading Thy chastisement, I implore Thee to accept from me my sole and simple desire for Thy forgiveness and for Thy permission to enter Thy vast Garden—the Garden of delight.

"O Allāh, this is Thy *harem* and the *harem* of Thy Messenger. For this render my flesh, my blood and my bones unlawful unto the Fire. O Allāh, spare me from Thy chastisement on the day when Thou shalt resurrect Thy servants. I beseech Thee, for Thou art Allāh who alone is worthy of worship and is the Beneficent, the Merciful, to send Thy immense and eternal peace and blessings on our chief Muḥammad and on his posterity and on his companions."

Prayer (to be recited) on entering through the Bab al-Salam :

"O Allāh, Thou art Peace, and from Thee is Peace (for the creatures). Keep us, our Lord, with peace and

(allow us to) enter the Garden, the abode of Peace. Blessed art Thou, our Lord ; and exalted is Thy majesty, O Thou possessed of glory and honour.¹ O Allāh, fling open on me the gates of Thy Mercy.—in the name of Allāh.—Peace and blessings be upon the Messenger of Allāh.”

When a pilgrim should see the Noble House of the Lord he may recite three times the formula : لا اله الا الله (: None is worthy of worship but Allāh) and also three times the formula : الله اكبر (: Allāh is great), and then recite the following prayer :

“None is worthy of worship but Allāh. He is the absolute one, and hath no partner. To Him belongeth the kingdom (of heaven and earth), and unto Him is the praise (due) and He hath power over everything.

“I seek the refuge of the Lord of the House from infidelity and destitution and also from torment of the grave and anguish of the heart.

“May Allāh send peace and blessings on our chief Muḥammad and on his posterity and his companions.

“O Allāh, increase Thy House in nobility, reverence and grandness, and in awe, in position and in virtue. O my Lord, (count him) who exalteth the nobility, reverence and greatness or awe, position and virtue of (this House) among those who have performed a pilgrimage or an ‘umra (: the lesser pilgrimage).”

When a pilgrim should approach the Gate of Banu Shaiba, he may recite :

“O Allāh, cause me to enter with a favourable entry, and cause me to come forth with a favourable coming forth, and grant me from Thee an assisting power. And say : Truth is come and falsehood is vanished ; and falsehood is of short continuance.”²

1. *Ihya*, i. 224.

2. *Q.*, xvii. 82, 83.

Niyah (or intention) of performing the circumambulation of the Ka'ba :

“O Allāh I intend to perform the circumambulation of Thy Sacred House. Make Thou the same easy for me and accept from me the seven Rounds to be performed in the name of Allāh the Almighty. To Him belongeth glory and power. In the name of Allāh.—Allāh is great and unto Allāh is the praise (due).”

Prayer (to be recited) on taking the first Round :

“Glory be to Allāh and all praise is (due) unto Allāh. And none is worthy of worship except Allāh, And Allāh is most great. There is no might, no power but from Allāh the most High, the Great.

“And blessings and peace be on the Messenger of Allāh.

“O Allāh (I am performing his duty) with complete faith in Thee and with belief in the truth of Thy Book and in the fulfilment of my pledge to Thee and in the wake of the sunnah (: tradition) of Thy Prophet and Thy beloved friend Muḥammad, may peace and blessings of Allāh be upon him !

“O Allāh, I implore Thee to grant me forgiveness, safety and general pardon in (the matters of) faith, of this world and the hereafter, and also (grant me) success (leading to) Paradise and deliverance from the Fire”.

Prayer (to be recited) in every Round while moving between the two pillars :

“O our Lord, give us good in this world and also good in the next world, and deliver us from the torment of (Hell-) fire, and cause us enter the Garden along with the righteous, O Powerful, O Forgiver, O Lord of all the worlds !.”¹

Prayer (to be recited) during the second Round:

“O Allāh, verily this House is Thy House and this harem is Thy harem, and the peace (here) is Thy peace.

1. *Q.*, ii. 197.

The (real) servant is Thy servant : and I am Thy servant and the son of Thy servant. This is an asylum for a person seeking Thy refuge from the Fire. For this render our flesh and faces unlawful unto the Fire.

“O Allāh, make the faith amiable unto us and prepare the same in our hearts ; and render infidelity, and iniquity and disobedience hateful unto us, and (thereby) cause us to walk in the right way.¹

“O Allāh, grant me deliverance from Thy chastisement on the day Thou shalt resurrect Thy servants.

“O Allāh, grant me in the Garden provisions superabundantly.”²

Prayer (to be recited) during the third Round :

“O Allāh, I seek Thy refuge from doubt, idolatry, schism, hypocrisy, in sincerity, wrong thinking, and inversion in respect of property, family and children.

“O Allāh, I seek Thy pleasure and (the bliss of) the Garden. I also seek Thy refuge from Thy anger and (the torment of) the Fire.

“O Allāh, I also seek Thy refuge from the trial of the grave and also from the ordeals of life and (pangs of) death.”

Prayer (to be recited) during the fourth Round :

“Allāh, make this (for me) a righteous pilgrimage, and an endeavour acceptable (unto Thee) and a (means of) forgiveness of sin, and also an act that is right and fit, and a merchandise that shall not perish.³

“O Thou knowest the innermost parts of the breasts. Lead me, O Allāh, out of the dark into the light.

“O Allāh, I implore Thee (to grant me such circumstances) that cause Thy mercy, and such duties that (necessitate) Thy forgiveness and save from every type of sin ; and

1. Cf. Q., xlix. 7.

2. Cf. Q., xl. 43.

3. Cf. Q., xvii. 20 ; xxxv. 26.

(grant me an) opportunity to reap all good and success (leading to) Paradise and deliverance from the Fire.

“O my Lord, make me such that I ever feel contented with what Thou hast bestowed upon me, and grant Thy bliss in whatever Thou hast given me. And retrieve my losses with good from Thyself.”

Prayer (to be recited) during the fifth Round :

“O Allāh, take me under the shade of Thy Throne on the day when there shall be no shade but Thine, and no survivor but Thy face (i.e., Thyself). Give me to drink from the tank of Thy Prophet our Chief Muḥammad, may Allāh send blessings and peace on him, a pleasant and wholesome draught whereafter I should never feel thirsty.

“O Allāh, I ask Thee for good that Thy Prophet our Chief Muḥammad, may Allah send his blessings and peace on him, hath asked Thee for. I also seek Thy refuge from evil that the Prophet our Chief Muḥammad, may Allāh send blessings and peace on him, hath sought. O Allāh, I implore Thee to (grant me) the Garden and its delight, and all those things—actions, sayings or acts—which should bring me near unto it. Withal I seek Thy refuge from the Fire and from all those things—sayings or acts—which should bring me near unto it.”

Prayer (to be recited) during the sixth Round :

“O Allāh I owe to Thee innumerable duties that concern Thee and me, and innumerable duties also that concern Thy creatures and me. O Allāh, of them what concerneth Thee forgive me all, and of them what concerneth Thy creatures take it on Thyself. Grant me the lawful provision instead of the unlawful, (grant me the privilege of) Thy obedience instead of Thy disobedience, and (grant me) Thy grace instead of what is otherwise, O the Omni-Pardoner (Liberal in forgiving).¹

“O Allāh, Thy House is great, Thy face is noble and Thou art, O Allah, Forbearing, Noble and Great, Thou lovest forgiveness. Forgive me.”

1. Q., liii. 33.

Prayer (to be recited) during the seventh Round :

"O Allāh, I implore Thee to (bestow on me) perfect faith, sincere belief, boundless provision, a humble heart, a tongue wont to mention (Thy name), pleasant lawful things, and true repentance, an opportunity to express contrition before death, and satisfaction at the moment of death, and forgiveness and mercy after death. (I also seek Thy) forgiveness on the (day) of judgment, grant of success (leading to) Paradise and deliverance from the Fire by virtue of Thy Mercy O Mighty, Very Forgiving.

"O my Lord, increase knowledge unto me and join me with the righteous."¹

No harm if (the pilgrim) should choose to combine all these prayers or some of them to his convenience in one single Round.

Prayer (to be recited) at the place called "Multazam" :

"O Allāh O Lord of the ancient House, free our bondage and the bondage of our parents, brothers and children from the Fire, O Thou possessed of bounty, nobility, excellence, grace, benevolence and good.

"O Allāh, make the end of all our affairs noble and grant us refuge from the wordly disgrace and the torment of the hereafter.

"O Allāh, I am Thy servant, and the son of Thy servant, standing underneath Thy Gate holding Thy thresholds with full humility in Thy presence. I hope (to receive) Thy mercy and I dread (the torment of) Thy chastisement. O Thou are Eternal in benevolence.

"O Allāh, I implore Thee to raise my mention and remove from me my burden, to improve my affair, to purify my heart, and to illumine for me my grave and to pardon my sin. I also implore Thee to grant me lofty ranks in the Garden. May it be so !"

This is a prayer (to be recited) at the praying place of Abraham, may His peace be on him :

"O Allāh Thou knowest all (my affairs, both) hidden

1. Q., xx. 113.

and manifest, wherefore accept my excuse. Thou knowest my need, wherefore grant me what I beseech. Thou knowest what is in my heart, wherefore forgive me my sins.

"O Allāh, I ask Thee for the faith that shall busy my heart, and for the sincere belief till I should know that no favour or (affliction) shall overtake me except what Thou has writ for me. (I also ask Thee for) contentment whereby I shall readily accept from Thee whatever Thou hast ordained for me. Thou art my Guardian both in this world and in the hereafter. Cause me to die a Muslim and join me with the righteous.¹

"O Allāh, leave not for us in this place of ours any sin but that Thou hast forgiven it, nor any worry but that Thou hast dispelled it, nor any desire but that Thou hast satisfied it and hast made its (accomplishment) easy (for us). Make easy (for us) our affairs, and enlarge our breasts, illuminate our hearts, and close our deeds with the best ones.

"O Lord, cause us to die Muslims, to live Muslims and join us with the righteous — not disgraced and demented."

Prayer (to be recited) on approaching the stone of Ishmael, may Allah send peace on him :

"O Allāh, Thou art my lord. None is worthy of worship but Thou. Thou hast created me and I am Thy servant and I shall keep my pact and covenant to the utmost I can. I seek Thy refuge from the evil of that I might commit. I return unto Thee with Thy grace on to me and I acknowledge my sin, wherefore forgive me. For none doth forgive sins but Thou.

"O Lord, I ask Thee for good that Thy righteous servants had asked Thee for. I also seek Thy refuge from evil that Thy pious servants had sought.

"O Allāh, (I invoke Thee) by Thy Excellent Names and by the Lofty Attributes to purify our hearts from any quality that should keep us off from Thy vision and from Thy love. Cause us to die (acting) on the practice (of the

1. Q., xii. 102.

Prophet) and on the consensus (of the Community) and with a desire to meet Thee, O possessed of Majesty and glory.

"O Allāh, make Thou my heart resplendant with knowledge, employ Thou my body for Thy obedience, rid Thou my heart from the trials, and occupy Thou my mind with complacency. Deliver me Thou from the mischief of devilish whisperers and grant me refuge therefrom, O the Beneficent, till such a time that (the devil) should have no power on me.

"O Lord, we have believed (in Thee): Forgive us our sins and spare us from the torment of the Fire."

Prayer (to be recited) on drinking from the Zamzam :

"O Allāh, of Thee I beg knowledge that is useful, and provision that is vast, and recovery from all types of disease and ailment by virtue of the mercy, O the most merciful of those who shew mercy."

Prayer (to be recited) at Safa :

"I commence with what Allāh commenced. Verily Šafā and Marwa are (two) of the chief symbols of Allāh. Whosoever therefore goeth on pilgrimage to (the) House or visiteth it (for 'Umra), shall not be to blame if he compass them both. And as for him who voluntarily performeth a good work—Allāh is Grateful and Knowing."¹

Niyyah (: intention to be pronounced) for Sa'y (: hustling) between Safa and Marwa :

"O Allāh, I intend to perform the Sa'y between Šafā and Marwa in seven Rounds for the Pilgrimage (or, for 'Umra, i.e., the Lesser Pilgrimage) for the sake of Allāh who is great, powerful and mighty. O the Lord of all the worlds".

Prayer (to be recited) during the Sa'y :

"Being great, Allāh is the greatest (of all). Immense praise is (due) to Allāh. Allāh the Great is free from (all) imperfection !

1. Q., ii. 153.

"With praise unto Him who is Noble, (both) in the morning and in the evening. And (during some part) of the night worship Him and glorify Him the livelong night.¹

"None is worthy of worship but Allāh alone. He fulfilled His promise, helped His servant, and routed the confederates by Himself. Nothing existed before Him nor shall anything survive Him. He giveth life: He putteth to death. He is Living, Persistent and is never to die. In His hand is good, and to Him shall come back (everything at the last). He hath power over all things.²

"O my Lord, forgive me and have mercy (on me): pardon and do good (unto me). Pass off (my sins) of which Thou art aware. Thou art Allāh. Thou knowest what we know not. Thou art indeed the Most Powerful, the Most Noble.

"O my Lord, deliver us from (the torment of) the Fire, as perfectly safe, succeeding (without trouble) as happy and greeted along with Thy righteous servants, and with those of the Prophets, of the Sincere, of the Martyrs and of the Righteous, unto whom Allāh hath been gracious. These are the most excellent company. This is the bounty from Allāh, and in knowledge doth Allāh suffice.³

"There is none worthy of worship except Allāh, indeed—indeed. There is none worthy of worship but Allāh (in respect of His) servant and slave. There is certainly none worthy of worship except Allāh and we offer sincere worship unto none but Him though the infidels abhor it.⁴ There is none worthy of worship but Allāh the Solitary, the One, the Single, the eternally besought of all, who hath taken no spouse, nor hath He begotten any offspring,⁵ who hath no partner in the kingdom (of heaven and earth), nor hath any to protect Him from contempt. Magnify him by pronouncing His greatness.⁶

"O Allāh, verily Thou hast said in Thy Revealed Book: Call upon me—I will hearken unto you.⁷ We call upon Thee. O our Lord, forgive us then, as thou hast com-

1. Q., lxxvi. 26-27.

2. Q., lvii. 2; lx. 4.

3. Q., iv. 71-72.

4. Q., xl. 14.

5. Cf. Q., lxxii. 3.

6. Q., xvii. 111.

7. Q., xl. 60.

ded us. Verily Thou wilt not fail Thy promise.¹ O our Lord, we have, indeed, heard of a preacher inviting (us) to the faith—'Belive on your Lord'—and we have believed. Therefore, our Lord, forgive us our sins and expiate our evil deeds from us and cause us to die with the righteous. O our Lord, give us also (the reward) which Thou hast promised us by Thine Apostles and put us not to shame on the day of resurrection, for Thou art not contrary to the promise.²

"O our Lord, in Thee do we trust and unto Thee do we turn. And before Thee shall we be assembled (hereafter).³ O our Lord forgive us and our brethren who have preceded us in the faith, and put not into hearts ill-will against those who believe. O our Lord, verily Thou art Compassionate, Merciful.⁴

"O our Lord, make our light perfect and forgive us, for Thou hast power over all things.⁵

"O Allāh, I beg of Thee all good, (that may come) soon or late. I also seek Thy refuge from all (types of) evil, (that may come) soon or late. I also seek Thy forgiveness of my sin, and I beseech Thy mercy.

"O my Lord, increase knowledge unto me.⁶

"O Allāh my Lord, suffer not my heat to go astray after that Thou hast once guided me, and grant me mercy from before Thee, for verily Thou art He who giveth.⁷

"O Allāh, preserve me in respect of my hearing and seeing.

"There is none worthy of worship except Thee. O Allāh, I seek Thy refuge from the torment of the grave.

"There is none worthy of worship but Thee. O Allāh, Glory be unto Thee. Verily I have been one of the evil doers.⁸

"O Allāh, I seek Thy refuge from infidelity and destitution. O Allāh, I seek the refuge of Thy pleasure from Thy anger. (I also seek the refuge of) Thy forgive-

1. Q., iii. 192.

2. Q., iii. 190-192.

3. Q., ix. 4.

4. Q., lix. 10.

5. Q., lxvi. 8.

6. Q., xx. 113.

7. Q., iii. 6.

8. Q., xxi. 87.

manness from Thy torment. I also seek Thy refuge from (anything unpleasant that cometh from) Thee. I cannot take account of Thy praises as hast Thou praised Thyself. All praise is (due) unto Thee so that Thou art pleased (with me).

"O Allāh, I beg Thee of good that Thou knowest, and ask Thee to forgive me every (slip or sin) that Thou knowest, for verily Thou art the Best knower of secrets.

"There is none worthy of worship but Allāh, the King, the Pespicious Truth—(and) Muḥammad is the Messenger of Allāh, (who was) true to his promise¹ and trusty.

"O Allāh, I beseech Thee not to tear off from me the (faith of) Islām as Thou hast guided me unto it, till Thou causest me to die a Muslim.

"O Allāh, cast in my heart a light, in my ear a light and in my eyes a light. O Allāh, enlarge my breast and make easy for me my affair. I betake myself for refuge to Thee against the mischief of the temptations of the heart, against the disorderliness of the affair, and against the trial of the grave. O Allāh, I also betake me for refuge to Thee against the mischief of that which penetrates at night-time, against the mischief of that which penetrates at day-time, and against the mischief of all that blow along with the winds, O the Most Merciful of those who shew mercy.

"Glory be unto Thee! We have not been able to worship Thee in a manner worthy of Thy worship, O Allāh. Glory be unto Thee! We have not been able to commemorate Thy name in a manner worthy of Thy commemoration, O Allāh. Glory be unto Thee! We have not been able to give thanks to Thee in a manner worthy of Thy thanking, O Allāh. Glory be unto Thee! We have not been able to direct ourselves towards Thee in a manner worthy of the direction towards Thee, O Allāh.

"O Allāh, make the faith amiable unto us, and prepare the same in our hearts, and render infidelity, iniquity and disobedience hateful unto us, and (thereby) reckon us

1. Q., xix. 55.

among Thy servants. O Allāh, deliver us from Thy torment on the day when Thou shalt resurrect Thy servants. O Allāh, guide me on to the right (path), and cleanse me by virtue of the fear, and forgive me in the next (world) and here. O Allāh, of Thy blessings, Thy mercy, Thy grace and Thy provision spread (a share) for us.

“O Allāh, I beg of Thee the constant bliss which changeth not and waneth not. O Allāh. I take refuge with Thee from affliction that Thou might give us and from affliction that Thou shalt prevent from us. O Allāh, cause us to die Muslims, and to join the righteous—not disgraced and demented.

“O my Lord, make (this) easy for me, and make it not difficult. O my Lord, accomplish it well.

“Verily Ṣafā and Marwa are (two) of the eminent symbols of Allāh. Whoever therefore goeth on pilgrimage to the House or visiteth it (for ‘Umra, *i.e.*, the Lesser Pilgrimage), shall not be to blame if he compass them both. And as for him who voluntarily performeth a good work—Allāh is Grateful and Knowing.”¹

Prayer (to be recited) after having performed the Sa’y :

“O our Lord, accept (this) from us, and preserve us, and forgive us. Grant us Thy aid for obedience and gratefulness unto Thee. Entrust us not to anyone other than Thyself. Cause us to die believers and perfect Muslims so that Thou art happy with us.

“O Allāh, grace me (with power) to shun the sins for all the time that Thou keepest me living. Grace me (with power) so that I do (not) strive for what concerneth me not. Grant me optimistic view whereby Thou shalt be pleased with me, O Thou Most Merciful of all who shew mercy.”

Niyya (: intention to be pronounced) for performing ‘Umra :

“O Allāh, I inted to perform ‘Umra. Make Thou the same easy for me and accept it from me.”

1. Q., ii. 153.

Niyya (: intention to be pronounced) for performing the pilgrimage.

“O Allāh, I intend to perform the pilgrimage. Make Thou the same easy for me and accept it from me.

“Here am I, O Allāh, at Thy service, at Thy service, at Thy service! There is no partner unto Thee. Here am I at Thy service. All praise, grace and sovereignty is due unto Thee. Thou hast no partner.

“O Allāh, for Thy sake I have made unlawful for my hair, my face, my body and all (other) limbs anything of perfume, women and all sorts of animals (to be hunt) that Thou hast made unlawful for the *Muhrim* (*i.e.*, pilgrim in his Ḥajj dress). Thereby I seek (the bliss of) Thy Noble face, O the Lord of the worlds.

Prayer (to be recited) on performing the طواف الوداع *i.e.*, the departing Tawaf :

“Verily He who hath given thee the Qur’ān for a rule (of faith and practice) will certainly bring thee back home.¹

“O Thou Granting refuge, grant me refuge ; O Thou Hearing, hear me. O Most Powerful, restore me. O Thou Concealing, conceal (my sins). O Beneficent, be beneficent unto me. O Thou Bringing back, bring me back to this House of Thine, and grant me opportunity to return and to return repeatedly after (performing pilgrimage) several times, (like) those who turn (to Allāh), and those who serve, who fast² (and) who praise our Lord.

“Allāh is true to His promise. He helped His servant and gave strength to his troop, routed the Confederates Himself.

“O Allāh, ordain for us peace, preservation and opportunity, and also for Thy servants who perform the pilgrimage and visit Thy House and (also for) those who wage holy wars, who travel or stay in Thy land or water and are from the whole community of Muḥammad.

“O Allāh, protect me from my right, my left, and from my front and from my back, and from above and

1. Q., xxviii. 85.

2. Cf. Q., ix. 113.

from beneath, till Thou unite me unto my family (and betake me) to my land. I beseech Thee not to deprive me of Thy mercy for a single blink or even for a moment lesser than that.

"O Allāh, be our companion in our journeys, and our vicegerent with our family; deface our enemies and blot out their position so that they be not able to flee nor to advance towards us.

"O Allāh, make not this visitation to Thy House the last one (for me).

"O Allāh, grace me (with power) to shun the sins for all the time that Thou keepest me living. Grace me (with control over things) that I do (not) strive for what concerneth me not. Grant me optimistic view, whereby Thou shalt be pleased with me.

"O Allāh, Let me enjoy my sight (*i.e.*, eyes) long, and make it heir unto me. Let me see of the enemy my retaliation. Grant me assistance against those who are unjust to me.

"O Allāh, I seek Thy refuge from the worries and griefs. I also seek Thy refuge from weakness and sloth. I also seek Thy refuge from cowardice and niggardliness. I also seek Thy refuge from the cumber of debt and the oppression of the people.

"O Allāh, I implore Thee to grant (unto us) in this journey of ours goodness and piety and of the acts that should please Thee.

"O Allāh, make this journey of ours easy for us and shorten its distance for us (*i.e.*, grant us to meet our people again). O Allāh, Thou art the companion in the journey and the guard over the family (left behind).

"O Allāh, I seek Thy refuge from the toils of the journey and from unpleasant scenes, and from inversion in respect of property, family and children.

"O Allāh, be our companion out of Thy forgiveness : and cause us to return (home) with peace and preservation.

1. Q., iii. 25.

"O Allāh, grant us to meet (the people of our) land again. Make the journey easy unto us. Save us from inversion.

"O Allāh, (we beseech Thy) sufficiency, yielding goodness, and Thy concealment (of our sins) and Thy pleasure. In Thy hand is good. Thou hast certainly power over all things.¹

"O Allāh, make easy unto us this journey and grant us to meet (the people of our) land again. O Allāh, be our companion in this journey of ours and also vicegerent to (look after) our families (left behind).

"O Allāh, protect me from my front and from my back, from my right and from my left and also from above. I seek the refuge of Thy grandeur from being surprised (by affliction) from underneath. O the Most Merciful of those who shew mercy, O the Lord of the worlds."

Prayer to be recited by a pilgrim on entering 'Arfa :

"O Allāh, to Thee have I turned, to Thee have I the recourse, and in Thee have I trust. O Allāh, make me among those who shall vie with Thy angles today. Verily Thou hast power over all things."

Prayer (to be recited) after the sun declines and also after the Zuhr and 'Asr prayers :

"There is none worthy of worship but Allāh alone. He hath no partner. To Him belongeth the sovereignty, and unto Him is praise (due). He giveth life : He putteth to death. He is Living and is never to die. In His hand is good. He hath power over all things.¹

"O Allāh, Thou hast been gracious unto me : Thou hast given me a ride on (a means of conveyance) that Thou hast subjected to my service, till with Thy grace Thou hast conducted me to visit Thy House and to stand by this grand symbol in pursuance of the tradition of Thy friend (Abraham) and in following the footsteps of Thy chosen ones from among Thy creatures (namely) our chief Muḥammad,

1. Cf. Q., iii. 25.

(May Allāh send His blessings and peace upon him). And verily for every guest is entertainment, for every deputation a souvenir, for every visitor a regard, for every beggar a gift, for every one who hopeth a reward, for everyone who asketh humbly a means of nearness, for every one who turneth unto Thee a grace. (Here) we stand by this great symbol (of Thine) hoping to receive (favour) from Thee. O our God, balk us not of the hopes we have in Thee, O our Lord, O our Master, O Thou unto whom all things meekly submit, and before whose grandeur the faces are humbled.

“O Allāh, to Thee have we set out, in Thy Courtyard have we made a halt, in Thee do we hope, Thy (favours) do we seek, at Thy grace do we snatch, for Thy mercy do we hope, Thy chastisement do we fear, and Thy Sacred House do we visit, O Thou the Master of the needs of all seekers and Cognisant of the conscience of those who keep peace. O Thou who hath no lord beside Him to invoke, nor any one worthy of worship to beseech, nor any creator above Him to fear, nor any vizier (under Him) to visit (through), nor any chamberlain (with Him) to bribe. O Thou who would not add on begging but (His) bounty and benevolence—on multiplicity of needs but (His) favour and grace. O Thou before whom clamours in different languages accumulate, (all) seeking Thy (succour in) their needs, (accompanied) with tears flowing down and sighs, importunating with prayers. My sole demand, O Lord, is Thy pleasure unto me not to be followed by Thy anger, and guidance not to be followed by error, and knowledge not to be followed by ignorance, and happy conclusion (of affairs), and deliverance from the Fire, and success (leading to) Paradise, and that Thou shalt remember me in time of affliction when the people of this world would have forgotten me, the grave-dust would have covered me and the friends are lost unto me, and the means are cut off from me. O the Powerful, O the Bountiful, O the Most Merciful of those who shew mercy.

“O Allāh verily Thou seest my place, Thou hearest what I say, and Thou knowest my (affairs, both) secret and manifest. No aspect of my affair remains hidden from

Thee. I am the unhappy, needy, imploring (Thy help), fearful, dreading (Thy chastisement), admitting and confessing (my) sins. I implore Thee as the poor should do: I invoke Thee as the humble sinner should do: I pray to Thee as the fearing blind man should do, praying (like) him who hath bowed his neck unto Thee and hath humbled his body unto Thee and both of his eyes flooded (with tears) and his nose clave (to the ground) for Thee. O my Lord, do not fail me in my prayers to Thee.¹ Be kind and merciful unto me, O Thou the Best of those who are implored, O Thou the Best of those who grant (favours).

“My Lord, guide us on to the right (path) and adorn us with the fear, and forgive us in the next (world) and here.

“O Allāh, cast in my heart a light, in my ear a light, in my eyes a light, in my tongue a light, and on to my right a light, on to my left a light, from above me a light, from beneath me a light, in front of me a light and at my rear a light. And cast for me in myself a light: and increase the light for me.

“O my Lord, enlarge my breast and make easy for me my affair.

“O Allāh, I implore Thee for (the grant of) guidance, piety, continence and satisfaction.

“O Allāh, to Thee is all praise (due), like what Thou sayest, and better than what I can say.

“O Allāh, I beg of Thee Thy pleasure, and (thereby) the Garden and I seek Thy refuge from Thy anger, from the Fire and from all those things—sayings, actions and acts—that should bring me near unto it.

“O Allāh, make this (for me) a righteous pilgrimage and a (means of) forgiveness of sin and also an act that is righteous and acceptable (unto Thee).

“O our Lord, give us good in this world and also good in the hereafter, and deliver us from the torment

of (Hell-) Fire. O my God, I have no power (to defend me) from Thy anger, nor patience (to endure) Thy chastisement. There is no satisfaction for me without Thy mercy, nor any power (against) trial, nor even power to exert. I seek refuge with Thy pleasure from Thy anger and from Thy surprising punishment. O my hope, O my (great) expectation, O Thou the best one implored, O Thou the most liberal of those who give. O Thou whose mercy outweighs his anger. O my Lord, O, my Master, O my confidence, O my hope, O Thou in whom I repose my trust.

“O Allāh, O Thou whose (attention) is not to be distracted by one hearing from another, and is not (to be) confused by the (different) invocations: O Thou who is not to be disturbed by the (varied) appeals, nor do the diversified languages create (difficulty) for him. O Thou who is not to be annoyed by pertinacity of the importunate beggars nor is to be frustrated by the demands of those who implore: give us to taste Thy cool (*i.e.*, satisfying) forgiveness, and Thy sweet remission (of sins), O the Most Merciful of those who shew mercy.

“O Allāh, I have come unto Thee, and am standing before Thee in this Noble Place in the hope to receive (favour) from Thee: do not therefore disappoint me today: (but) grace me with (the grant of entrance to) the Garden and favour me with forgiveness and preservation: accord me refuge from the Fire, and drive off from me the mischief of (those things) which Thou hast created.

“(All) my hopes are cut off except in respect of Thee: all the doors are closed (on me) except Thine. Therefore entrust me not to anyone other than Thyself in matters of my faith and in those of this world for a single blink, nor even for a moment lesser than it. Take me out of the meanness of disobedience into the nobility of (Thy) obedience. Illumine my heart and my grave. Grant me refuge from all (types of) evil and rally for me all (types of) good, O the noblest of those who are implored, and the most beautiful of those who give.

“O Allāh, by virtue of Thy light are we rightly guided, and by virtue of Thy grace do we feel satisfied. In Thy

protection, Thy grace, Thy benevolence, and in Thy favour do we (live) morn and eve. Thou art the First, and nothing existed before Thee: (Thou art) the Last, and nothing shall survive Thee. (Thou art) the Overpowering, and nothing is above Thee. (Thou art) the Hidden and nothing is beside Thee (to grant protection).¹

“We fly for refuge unto Thee from destitution, laziness, torment of the grave and trials (associated with) wealth. I implore Thee (to grant me such circumstances) that cause Thy mercy, and such duties that (necessitate) Thy forgiveness (and save from sin), and grant me an opportunity to reap all good and to preserve from all types of sin, and success (leading to) the Garden, and deliverance from the Fire.

“O Allāh, O Thou who knoweth even the obscure things. O Thou who heareth the clamours. O Thou who shall quicken the dead. O Thou who listeneth to the invocations. O Thou who fulfilleth the needs. O the Creator of the earth and the heaven, Thou art Allāh who alone is worthy of worship. Thou art the One, the Single, the Unique, the Only One who is resorted to, the Liberal-giver who is (never) niggardly, and the Forbearing who hasteneth not (in inflicting punishment), and there is none to repel Thy order,² nor any one to reverse Thy command.³ Thou art the lord of all things and Thou ordain everything. I implore Thee (to grant me) useful knowledge, vast and boundless provision, a humble heart, a tongue wont to mention (Thy name), righteous act and sincere belief. Grant us penitence of the sincere, humility of the humble, acts of the righteous, belief of the sincere, bliss of the fearing and ranks of the successful, O Thou the Best of those who are resorted to, the Noblest of those who are invoked and the Most Forbearing of those who are disobeyed. How Forbearing art Thou unto him who disobeys Thee, how Nigh art Thou unto him who calls Thee, and how Attentive art Thou unto him who implores Thee. Guided is he whom Thou hath directed: astray is he whom Thou hath caused to err: satisfied is he whom Thou hath granted

1. Cf. Q., lviii. 3. 2. Cf. Q., x. 107. 3. Q., xiii. 41.

satisfaction : poor is he whom Thou hath made poor : flawless is he whom Thou hath saved (from sins), veiled is he whose (shortcomings) hath Thou connived at. I implore Thee to grant us the best of Thy benevolence and the bliss of Thy meeting and excess of Thy favours and bounties, and to cast for us in our life a light, and also in our assembly, and in our death, and a light in our graves, and a light whereby we may approach Thee and a light whereby we may succeed (to achieve what is) with Thee. For, we are at Thy door imploring (earnestly), acknowledging Thy bounty and hoping to meet Thee.

“O Allāh, make (for me) the last part of my life the best part of my life, make the end of (my) acts the best of the acts, make (for me) the day of (my) meeting Thee the best of my days.

“O Allāh, establish me (to follow) Thy command, and support me with Thy assistance, and grant me of Thy grace and deliver me from Thy chastisement on the day Thou shalt resurrect Thy servants. For, I have come to Thee in hope (to receive) Thy mercy, performing my devotion, accomplishing Thy ordinances, reciting Thy Book, imploring Thee, complaining of (or, feeling sorry for) the hardness of my heart, showing humility on account of my sin, (considering) myself to have acted unjustly to my soul, admitting my sins (and crimes). (I implore Thee) like one whose vices have accumulated and whose sins have multiplied, but whose hopes are cut off, whose sins still survive, whose tears are pouring but the time (of his life) is cut short. (I also implore Thee) like one who findeth no pardoner of his sins except Thee, nor (doth he find) any one granting the expected gifts except Thee, nor (doth he find) any restorer for his losses except Thee, O the Most Merciful of those who shew mercy. There is no might, no power but from Allāh, the High, the Great.

“O Allāh, prefer not to punish me readily nor to try me with ordeals as a last affair (of my life), O my Master. Here I implore Thee with supplication, I direct my face unto Thee with requests. I humbly place my forehead

1. Cf. Q., vi. 131.

(lit., face) low (on to the ground). Therefore accept my prayer, improve of my affairs that is corrupt, cut short my worries and needs in this world. Grant me love for what is with Thee. Change me into those who are (favourably) mentioned before Thee—those whose prayers are accepted, those whose pleas are established, whose sins are pardoned, whose pilgrimage is accepted, whose slips are struck off, whose adversaries are routed, whose affair is on the right. (Change me into those who) do not disobey Thy command, and do not commit any sin thereafter and who have not to bear any burden (of sins). (Change me into those) whose tongues hast Thou made meritorious by Thy mention, whose bodies hast Thou cleansed from impurities, in whose hearts hast Thou deposited (right) direction, whose breasts hast Thou opened (to receive the faith) of Islām, whose eyes hast Thou cooled with Thy pleasure and forgiveness before death, whose sight hast Thou protected from vices, whose souls hast Thou utilised in Thy path (of Jihād).

“I implore Thee not to place me (among those who are) in Thy sight the wretched of Thy sinning creatures, nor (among those who are) according to Thee the unsuccessful of those who hope, nor (among those who) hold hopes for Thy mercy but deprived of it, nor (among) the most losing of those who return from this grand muster, O my Master O the Lord of the worlds.

“O Allāh, I have called upon Thee with the invocation that Thou hast taught me. Therefore disallow me not the hope that Thou hast caused me to recognise, O Thou whom obedience can do not profit, nor whom disobedience can do any harm.

Cause me to love Thy obedience and to act accordingly as hast Thou done with Thy friends till they could see (for themselves) the reward for it, and as hast Thou directed me unto Islām. Therefore draw it not away from me till Thou snatchest away (my soul) unto Thee, in a state that I (profess) it.

“O Allāh, make the faith amiable unto me and prepare the same in my heart, and render infidelity, iniquity and

disobedience hateful unto me : and (thereby) cause me to walk in the right way.¹

"O Allāh, close our 'ajals (i.e., fixed terms of life) with good (deeds on our part) : establish our hopes with Thy grace. Make our paths easy (for us) to reach Thy pleasure. Grant beauty (of nobility) to our acts in all their aspects. O Thou the saviour of the drowning, O Thou the refuge of the perishing : O Thou the witness of all whispers, O Thou the final aim of all complaints. O Thou the Eternal Benefactor. O Thou Continuously Gracious. O Thou without whom nothing can do, and who is inevitable for all things. O Thou on whom depends the subsistence of all things and to whom everything shall have to return ! Towards Thee are lifted the hands of the implorers and (unto Thee) are stretched the necks of the worshippers (i.e., expecting to receive favour). We implore Thee to place us in Thy protection, Thy bounty, Thy custody, Thy refuge, Thy cover (of safety) and Thy peace.

"O Allāh, we fly to Thy refuge from the efforts of calamity, from the approach of wretchedness, from the rejoicing of the foes (on our affliction), from wrong thinking, and from inversion in respect of the family, the property and the children.

"O Allāh, leave not (for us) here in this muster, any of our sins but that Thou hast forgiven it, nor any of our worries but that Thou hast repelled it, nor any loss of ours but that Thou hast retrieved it, nor any grief but that Thou hast dispelled it, nor any debt but that Thou hast (arranged) to pay it, nor any enemy but that Thou hast protected (us) from him, nor any evil but that Thou hast set it aright, nor any of our patients but that Thou hast granted him recovery, nor any snag but that Thou hast closed it, nor any of the desires of this world and of the Hereafter but that Thou hast satisfied it to Thy pleasure and to our advantage. For, verily, Thou directest on the (right) path, Thou setest the broken (bones), and grantest wealth to the poor.

1. Cf. Q., xlix. 7.

"O Allāh, verily we have inevitably to meet Thee. Therefore make unto Thee our excuse accepted, and our sins forgiven, our knowledge ample and our endeavour acceptable.

"May my perishable face find refuge in Thy surviving face, self-subsisting and possessed of honour and might.

"O Allāh, let not any one stop me from Thee when Thou wilt me (it), and let not any one give me when Thou wilt not me (that). Deprive me not (of Thy graces) on account of my remiss in thanking (Thee) : and desert me not for lack of patience on my part.

"O Allāh, make death (for us) the best of the hidden things which we await, and the grave the best of the dwellings which we should inhabit, and make for us what follows that better than that.

"O my Lord, forgive me and (forgive) my parents and my children, and my brothers, and (forgive) my wife (or, wives) and my (posterity, and forgive) the believing men and the believing women, and the Muslims, i.e., men who resign themselves to (Allāh) and the women who resign themselves, both who are living and are dead.

"O Allāh, I implore Thee for the faith that shall busy my heart, and for the sincere belief till I should know that (no favour or affliction) shall overtake me except what Thou hast writ for me. Content me with Thy (irreversible) decree, and help me (struggle) against the world with continence and contentment, and (help me) in matters of the faith with obedience (to Thee). Cleanse my tongue from falsehood, and my heart from insincerity and my acts from ostentation and show, and my sight from dishonesty, for Thou knowest the dishonesty of the eyes and what (men's) breasts conceal.¹

"O Allāh, Thy mercy for my remoteness in this world, for my overthrow at the time of death, for my disquietude in my grave, and for my presence before Thee.

"O Allāh, Thou art Peace, and from Thee is peace (for the universe). Blessed art Thou, and exalted is Thy majesty, O Thou possessed of glory and honour.²

1. Cf. Q., xl. 20.

2. *Ihya'*, i. 224.

"O Allāh, Thou art the King. There is none worthy of worship except Thee: and I am Thy servant: I have acted wrongly to myself and I confess my sins. Forgive me my sins, for none shall forgive the sins but Thee. And direct me on the best manners, for none shall be able to direct so except Thee, and divert me away from the vicious of them, for none shall be able to divert (me) from the vicious of them except Thee.

"Mayest Thou be happy and aided! All good is in Thy hands. I turn unto Thee.

"O Allāh keep me alive as long as in Thy knowledge my living is good (and worthy), and cause me to die when Thou knowest that death is better for me. Lead me so that I should set my affair aright. Grant me refuge from the mischief of my soul.

"O Allāh, make the end of all our affairs noble, and grant us refuge from the worldly disgrace and the torment of the Hereafter. Thy mercy for my remoteness in this world, for my humble entreaties at the time of death, for my solitude in the grave, for my presence before Thee (on the day of Judgment).

"O Allāh, I implore Thee in Thy pure, clean and blessed name—which pleaseth Thee when Thou art invoked by that (name) Thou answereth,¹ and when Thou art asked for Thy mercy by that name Thou art merciful and when Thou art asked (by that name) to grant relief (from distress) Thou grantest it—to grant me refuge from infidelity poverty, indigence, humiliation, ailment, and all types of diseases and needs, and all other shortcomings and griefs. I implore Thee for (all) good, its beginnings and its endings, and its whole, its first and the last, its exterior and its interior and all the loftiest grades.

"O Allāh, I implore Thee (to grant me) early relief, powerful assistance, becoming patience,² clean victory, vast useful knowledge and ample blessed provision in preservation without any affliction (attending thereunto). I also implore Thee to preserve me from all types of misfortune. I also implore Thee to grant me full and complete

1. Cf. Q., ii. 182.

2. Cf. Q., lxx. 5.

preservation and (ability to offer Thee) thanks for this preservation.

"O Allāh, Grant unto me (a share) of Thy fear, with which Thou shouldst intervene between me and Thy disobedience, and (a share) of Thy obedience with which Thou shouldst lead me unto Thy Garden, and also (a share) of faith with which Thou shouldst make easy for me the troubles of this world. And O Allāh, let me enjoy my hearing and sight and my faith long, and make them heir from me. Prepare a retaliation for me against those who oppress me. Grant me assistance against those who are inimical unto me. Make not (the affairs of) the world my foremost aim, nor (should they be) the farthest attainment of my knowledge, nor my going hence to the people.

"O Allāh, I implore Thee in the (name of) brightness of Thy Noble Face and of Thy grand Power, (to grant me) true penitence, sincere return (to Allāh), complete repentance, overwhelming love, an earnest desire for Thee, a wish (to receive bliss) that is with Thee, an immediate relief (from distress), vast provision, a tongue fresh with mention of Thy name, a heart delighted with thanking Thee, a body staid and soft with Thy obedience. Grant us what eyes have seen naught, what ears have heard naught, and what hath ever flashed not in the mind of a man.

"O Allāh, we fly to Thee for refuge from need except Thine, from humility except in Thy respect, from fear except Thine.

"I seek Thy refuge from telling a lie, from concealing an act of impiety, from being deluded concerning Thee.

"We seek refuge with Thee from the rejoicing of the enemies (over our loss), from incurability of the disease, from the frustration of hopes, from the decline of favours, from the surprise visitation of punishment, O Thou who hath opened his gate for the seekers, who hath shown his wealth unto those who crave it, who hath granted eloquence to those who are short of it. Inspire us with what Thou hast inspired Thy righteous servants. Awake us from

the slumber of the negligent, for Thou art the Noble Giver, the Mighty Helper.

“O Allāh, nothing shall hide our vices but Thy gracious turning : nothing shall forgive our sins except Thy vast (and unlimited) kindness and forgiveness. Place us among those who fear (Thee) and are pious. Cause us to follow the path of Thy servants who are the best (of people). Inspire us with our right direction. Grant us our share of what pleaseth Thee. Despair us not on account of our sins : and cast us not away on account of our vices. Sever us not from Thy piety and cause us not to forget Thy mention.

Forgive us of our sins that we might earn. Pardon us for any of our remiss in Thy obedience or in thanking Thee. Cause us to continue sticking to the path unto Thee. Grant us light whereby we may find true direction unto Thee. Provide us with the sweet and pleasant taste of speaking in secret discourse unto Thee. Cause us to follow the path (leading to) Thy pleasure : and sever from us all that should take us away from doing service unto Thee, and from Thy obedience. Save us from our pitfalls and follies. Inspire us with our right direction. Make true our expectations concerning Thee. Hide our (failings) in this world and in the Hereafter. Raise us along the group of those who fear (Thee). Join us with Thy servants who are righteous.¹

“O Allāh, place us along the noble leaders and cause us to dwell with them in the mansion that abideth;² and make us not among those who oppose (Thy commands) and are wicked. Grace us with the good entrance unto Thy presence, with Thy audience, with alacrity to serve Thee, with the best of manners that we should observe in dealing with Thee, with submission to Thy Command, with contentment in respect of Thy (irreversible) decree, with patience (to bear) the trial from Thee, with gratitude (to Thee) for Thy favour. Grant us refuge from the (various) types of misfortune, grant us (power) to act like

1. Cf. Q., xii. 102.

2. Cf. Q., xl. 42.

the pious ; grant us also (the power to stand) the Day of Thy meeting, O Thou on whom is reliance and who is trusted.

“O Allāh, betake us to the paths of those who prosper. Clothe us with the robes of true faith and belief. Devote particularly for us (a share) of the clear (divine) help. Grant us (power) to speak the truth and to follow it. Save us from falsehood and its authorship (on our part). Lend us Thy assistance and make not any of the wicked overcome us. Set for us an easy life and let not an enemy and an envier ever rejoice over (our affliction). Grant us useful knowledge, accepted acts, intelligent mind, pure nature, and recovery from all types of ailment.

“O Allāh, Treat us with Thy forgiveness : oblige us with Thy grace and favour. Deliver us from the Fire. Save us from (entering into) the abode of disgrace and perdition. With Thy grace, cause us enter the Garden, the mansion of firm continuance. Place us along with those to whom Thou hast been gracious in the mansion of Thy pleasure.

“O Allāh, make not this visit my last visit to this grand muster and deal out to me return to this (holy place) several times by Thy immense grace : and (thereby) make me hare a person who prospereth and who enjoyeth (Thy) mercy, whose invocation hath been answered, and who hath succeeded in (obtaining) divine acceptance, pleasure (of Allāh), connivance and forgiveness, and ample lawful provision. Grant me blessing in all my affairs and also in those to whom I shall (shortly) return—of my family, my property and my children.

“O our Lord, give us good in this world and also good in the next world, and deliver us from the torment of (Hell-) Fire.¹ Forgive us and our parents, and our posterity, and our brothers, and our families. (Forgive also) those of the Muslims who are present and are absent—with Thy mercy—O the Most Merciful of those who shew mercy. May Allāh send blessings on Muḥammad and his posterity and all his Companions.”

1. Q., ii. 197.

Farewell Prayer (to be recited) at 'Arafat :

"O Allāh, Make not this visit (of mine) the last one to this muster. Grant me success in (obtaining Thy) acceptance and pleasure. Deal out to me (Thy) blessing in the matters to which I shall presently return—my family and my property."

Prayer (to be recited) at the *Mash'ar al-haram* after the Dawn prayers. The pilgrim may or may not climb the hill. He should open his prayers with this formula.

الحمد لله ولا اله الا الله والله اكبر (: All praise is due to Allah.

There is none worthy of worship except Allah. Allah is great), and then recite :

"O Allāh, in the manner hast Thou brought us here to stand and see this (*Mash'ar al-harām*), so do Thee grant us the good luck to mention Thy name as Thou hast directed us. Forgive us and be merciful to us as hast Thou promised with us, by pronouncing Thy true word :—

And when ye pour swiftly on from 'Arafāt, remember Allāh near the *Mash'ar al-harām*, and remember Him for that He hath guided you, although ye were before this of the number of those who go astray. Then pass on quickly where the people quickly pass, and ask pardon of Allāh. For Allāh is Forgiving, Merciful.—¹

"O Allāh, we implore Thee, O Forgiving, O Merciful, to open unto our invocations the gates of acceptance (in answer). O Thou, who answereth the oppressed when they cry to Him.² O Thou who should decree a thing : Be, and it is.³

"O Allāh, we have come unto Thee in a procession seeking Thy intercession for-giveness of our sins. Send us not back in despair. (On the other hand) grant us the best Thou deal out to Thy righteous servants. Let us not return from this grand *Mash'ar* but successful and prosperous—not disgraced, nor regretful, nor misguided

1. Q., ii. 192-193.

2. Cf. Q., xxvii. 63.

3. Cf. Q., ii. 111; iii. 42, 52; vi. 72; xvi. 42; xix. 36; xxxvi. 82; xl. 70.

nor misguiding, O the Most Merciful of those who shew mercy.

"O Allāh, grace us with (true) guidance. Save us from all the means of ignorance and destruction. Preserve us from the evil (intentions) of the hearts, for they are the worst of enemies. Place us among those whom Thou hast received kindly, and turn (us) away from everyone other than Thee. Betake us unto Thee with Thy own hands. Take mercy on our humble supplications (which we make) before Thee.

"O our Allāh, set us aright if we swerve (or go astray) and help us when we are aright. Be to our help and be not against us. Keep us living in this world as believers, obedient, and cause us to die as Muslims, returning (unto Thee). Make us firm in the time of questioning and make us of the number of those who would carry their books in their right hand.¹ Place us on the Day of great terror among the people in peace, and grant us, O Allāh, to enjoy looking into Thy Noble Face—by virtue of Thy mercy—O the Most Merciful of those who shew mercy."

The pilgrim may continue mentioning the name of Allah for a good time and should also recite : ... ربنا آتنا في الدنيا

Farewell-Prayer (to be recited) on leaving Muzdalifa.

"O Allāh, This is Muzdalifa, where Thou hast collected the hearts to reconcile. Therefore reconcile me with all the men who believe and the women who believe. Make me of the number who call upon Thee and Thou answerest them, and of those who trust in Thee and Thou art sufficient unto them, and also of those who believe in Thee and Thou directest them."

Prayer of Mina :

"O Allāh, This is Minā, Grant (Thy) favours unto me which Thou hast granted unto Thy friends and unto those who are obedient to Thee.

"Glory be to Him whose Throne is in the heaven. Glory be to Him whose complete sway is on the earth.

1. Cf. Q., lxi. 19.

Glory be to Him who hath His highway in the water.
 Glory be to Him who hath sovereignty over the fire.
 Glory be to Him whose mercy abideth in the Garden.
 Glory be to Him who raised the heaven and laid the earth
 with His power. Glory be to Him from whom there is
 no refuge and no protection but with Him."

Prayer (to be recited) at the Jamrat al-'uqba :

"O Allāh, (I am performing this) with (complete) faith in Thy book and in the wake of the *sunna* of Thy Prophet our Master Moḥammad (may Allāh send His blessings and paace on him). (I pronounce) : Allāh is great, several times and (I also pronounce) : All praise is due to Allāh, frequently, (I also pronounce) : Glory be to Him, morning and evening.

"There is none worthy of worship but Allāh who is One, and hath no partner unto Him.

"O Allāh, make this (visit of mine) an accepted pilgrimage, and an endeavour well recognised."

Prayer (to be recited) at the (Three) Jamarat :

"All praise is due to Allāh, (I pronounce it) praising Him abundantly—pure and blessed.

"O Allāh, I (cannot) enumerate Thy praises as hast Thou enumerated. O Allāh, to Thee have I poured on swiftly and from Thy punishment do I fear, to Thee do I crave, and of Thee do I dread. Therefore accept my devotion and magnify my reward. Thy Mercy for my humble entreaties and accept my penitence : forgive my lapse : answer my invocation : and grant me my demand.

"O Allāh, accept (this) from us. Place us not of the number of those who sin ; and cause us enter among Thy righteous servants, O the Most Merciful of those who shew mercy."

Prayer which (the pilgrim) should recite after the Tawaf al-Wada' (i.e., the Farewell Tawaf), before leaving Mecca. He should stay at Multazam embracing it :

"O Allāh, This is Thy House. I am Thy servant, the son of Thy servant and the son of Thy maid-servant.

Thou hast caused me to ride (a means of conveyance) that Thou hast subjected to my service, Thou hast brought me to Thy land till with Thy grace Thou hast conducted me to Thy House. Help me perform my devotion. If Thou art completely pleased with me (it is my good fortune) : otherwise hence, before Thou removest me away from Thy House to my home—and this is the time of my return—if Thou shalt permit me to be one who accepteth none in exchange with Thee or with Thy House, and who turneth not away from Thee or Thy House (I shall feel satisfied).

"O Allāh, Make preservation attendant for my person, health (attendant) for my body and immunity (attendant) for my faith. Make best my return. Grant me Thy obedience as long as Thou causest me to live. Combine for me the good of this world and the good of the next, for Thou hast power over everything. And May Allāh send blessings and peace on our lord Moḥammad and on his posterity and his companions."

In the name of Allah, the Beneficent, the Merciful

Greetings unto ye O those who visit the Mosque of the Great Apostle, May Allāh send blessings and peace on him. (Pronouncing) the formula *ان الصلاة* (: Blessings and peace be on the Prophet), and (performing) the five (daily) prayers in the Rauda Sharifa (: the holy Mausoleum) are of the best parts of worship. The Apostle of Allāh, may His blessings and peace be on him, says: "Nowhere a person saluteth (*i.e.*, sendeth peace on) me but that Allāh returneth my spirit unto me so that I should return to him the salutation." (Abu Dā'ud and others have narrated it).

And the (Prophet)—may His peace and blessings be on him—says: "A single prayer said in my this mosque is better than a thousand prayers said elsewhere with the exception of the Masjid al-Ḥarām (at Mecca)." (Bukhāri has narrated it). And (the Prophet)—may His blessings and peace be on him—says: "There is between my house and my *minbar* (: pulpit) a garden of the gardens of Paradise. My pulpit is situate on my tank (Kauthar)." (Bukhāri and Muslim have narrated it).

And (the Prophet)—may His blessings and peace be on him—says: "Whoever saith in my Mosque 40 consecutive prayers without missing any, for him is writ deliverance from the Fire and deliverance from the chastisement and also deliverance from hypocrisy." (Aḥmad and Ṭabarāni have narrated it).

* * *

On entering into the holy city of Medina, it is preferred for a pilgrim to bathe himself and to apply scent and to wear the best of the apparels. Then he should recite this:

"In the name of Allāh,—Whatever Allāh wishes...—There is no power but with Allāh—

"O Allāh, cause me to enter with a favourable entry, and cause me to come forth with a favourable coming forth; and grant me from Thee an assisting power."¹

When a pilgrim should approach the gate of the holy Mosque it is recommended for him to proceed in with his right foot first, showing complete reverential humility, peace of mind and steadiness. Then he may recite:

"In the name of Allāh—Blessings and peace be on the Apostle of Allāh.

"O Allāh send (Thy) blessings on Moḥammad and on his posterity. Forgive me my sins: and open on me the gates of Thy Mercy."

Then to greet the Mosque he should perform (two Rak'ats Nafila) preferably in the holy Mausoleum, precisely between the pulpit and the holy shrine about the middle of the niche called "Mihrab Muhammadi" and about the columns. After this he may beg of Allah the good of this world and the good of the next, for himself, for his parents, for his near ones and his brothers and for those who had asked him to pray for them and also for the rest of the Muslims.

"O Allāh, in the manner hast Thou betaken us to visit the holy Mosque (of the Prophet, blessings and peace be on him) and also his blessed monuments in this world, deprive us not in the same manner, O Allāh, from his intercession in the next. Muster us (on the day of Judgment) in his community and under his banner. Cause us to die as loving him and as following his Sunna (: tradition). Give us to drink from his Tank (by which we shall descend), a pleasant draught whereafter we shall never feel thirsty. Verily Thou hast power over all things."

Procedure of visiting the holy Shrine: When the visitor should draw near the shrine he should stand facing it with humility, reverential stillness, quietude, and with eyes lowered in awe and obeisance, with heart free

1. Q., xvii. 82.

of the cares of the world, calling to mind nothing but the grand and lofty position of the Prophet in such a manner that he is well nigh (able to) see him. On no account should he raise his voice in greeting as long as he is near the Shrine. He should not touch the Hujra nor the lattice, nor should he kiss it, nor make a circumambulation of it. He should not perform the prayer (facing unto it). For all these are forbidden according to the consensus of the Imams. In a meek and humble voice he may then greet and say :

“Peace be on thee, O Prophet, and also the Mercy of Allāh and His blessings. Blessings and peace be on thee, O Apostle of Allāh. Blessings and peace be on thee, O Prophet of Allāh. Blessings and peace be on thee, O beloved of Allāh. Peace and blessings be on thee, O the best of Allāh’s creation. Peace and Blessings be on thee, O the intercessor of the sinners with Allāh. Peace and blessings be on thee, O Thou whom Allāh hath sent as Mercy for the worlds. Peace and blessings be on thee, O the chief of the Apostles and the last of all the Prophets, and the leader of those who have bright foreheads and limbs (*i.e.*, excellent and pious people). Peace and blessings be on thee and the people of thy family who are pure. Peace and blessings be on thee and thy wives who are pure and are the mothers of the believers. Peace and blessings be on thee and all thy companions and on the rest of the prophets and apostles, and also on the pious servants of Allāh. I bear witness to the fact that there is none worthy of worship except Allāh, who is Alone, and hath no partner. I also testify that Muḥammad is His servant and His Apostle. I also testify that thou, O Messenger of Allāh, hast communicated the message of the Lord (to the people) and that thou hast been sincere to thy community, and that thou hast called (them) to the path of thy Lord with wisdom and good admonition, and that thou hast worshipped thy Lord till the truth (last moment) came unto thee. May Allāh send innumerable blessings on thee—the excellent, full and purest of blessings which Allāh hath sent on any of His creations. O Allāh, grant our Prophet on our behalf the excellent reward that Thou hast ever granted to any of the Prophets and Messengers. O Allāh, grant him union (with

Thyself)¹ and excellence, and raise him to a glorious station² which Thou hast promised him. O Allāh, send peace on Muḥammad and on his posterity as hast Thou done on Abraham and his posterity. Verily praise and glory are Thy due! O Allāh, send blessings on Muḥammad and on his posterity as hast Thou sent on Abraham and on his posterity. Verily Praise and glory are Thy due!”

Then the (visitor) should turn to his right and salute Abu Bakr the man of truth, may Allah be pleased with him, and then recite :

“Peace be on thee, O Abu Bakr the truthful. Peace be on thee, O the true Caliph of the Messenger of Allāh. Peace be on thee, O the Companion of the Messenger of Allāh and the Second of the Two when they two were in the cave.³ Peace be on thee, O thou who hath spent all of his property in love for Allāh and in love for His Messenger, till he retired apart with his cloak. May Allāh grant thee the best of reward on behalf of the community of the Messenger of Allāh. May Allāh be pleased with thee : and may He grant thee the best of contentment and make the Garden thy abode and resort. Peace be on thee and also the mercy of Allāh and His blessings.”

The (visitor) should then turn further to his right and great ‘Umar ibn al-Khattab, may Allah be pleased with him, and then recite :

“Peace be on thee, O the Commander of those who believe, ‘Umar ibn al-Khaṭṭāb. Peace be on thee who spake just and fit. Peace be on thee, O the patron of the needy, the weak, the widows and the orphans. Peace be on thee, O the second of the Caliphs and the father-in-law of the chosen Prophet. Mercy of Allāh and His blessings be on him. May Allāh be pleased with thee and may He grant thee the best of contentment and make the Garden thy abode and place of resort. O Allāh, be pleased with him and raise his rank and make noble his position and grant him full reward.”

1. Cf. Q., v. 39.

2. Cf. Q., xvii. 81.

3. Q., ix. 40.

The (visitor) should proceed and stop near the column which is towards the head of the shrine. Here he should praise Allah as much as he can then ask blessings of Allah on the Prophet (peace and blessings of Allah be on him) and in the end implore Allah for favour to himself, his parents, and any others of his near ones, or brothers or anyone who had requested him to do so, and also for the rest of the Muslims :

“O Allāh, leave not any of our sins but that Thou hast forgiven it, nor any worry but that Thou hast quelled it, nor any patient but that Thou hast granted him recovery, nor any missing one but that Thou hast caused him to come back, nor any enemy but that Thou hast granted assistance against him, nor any of the needs of this world or of the next, but that Thou hast fulfilled it. O Allāh open our breasts (to receive Divine Guidance) and make our affairs easy (for us) : accept our visit (to this holy place) and grant us peace against fear, forgive our sins, dispel our afflictions, cause our actions end well, betake us back to our people with safety and with profits, and place us among Thy pious servants, in the name of Thy mercy, O the Most Merciful of those who shew mercy.

“Glory be to thy Lord, who is the Lord of power and whom (all people) praise. Peace be on the Messenger and praise is due to Allāh the Lord of the world.”

The visitor should frequently say “Peace and blessings be upon the Prophet”, and should as much fast and give alms and should also say voluntary prayers about the columns here as he can. Visiting the graves of those in the Baqi’ is also preferred. When he should go to the cemetery he should say :

“Peace be on ye, O the dwellers of the house of the believers : and we shall, if Allāh willeth, join ye. Ye are our forerunners and we shall follow ye. May Allāh forgive us and ye. Allāh will shew mercy unto those who preceded ye and also those who came after ye. O Allāh, forgive the people of Baqi’ Gharqad. O Allāh, deprive us not of the favours they are to enjoy and land us not in the trials after them. Forgive us and forgive them in the name of Thy Mercy, O the Most Merciful of those who shew mercy.”